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BOOK REVIEWS

Character Sketches of the Right Rev. C. P. Maes, D.D. Late Bishop of Covington, Ky. By the Sisters of Divine Providence. Baltimore: John Murphy Co., 1917. Pp. 187.

Camillus P. Maes was born in Courtrai, Belgium, March 13, 1846. Left an orphan at the age of eleven, he became part of the household of a devoted uncle, a priest, who enabled him to finish his classical studies in Courtrai, and then to enter the preparatory Seminary at Roulers. Later he entered the Seminary at Bruges and then went to the American College, Louvain, in order to complete his studies and to prepare himself for the American Missions. He was ordained to the Priesthood at Mechlin, December 19, 1868, and in May, 1869, he set out for America to become a laborer in the Vineyard of Detroit. From 1869 to 1871, he was assistant priest at Mt. Clemens; in April, 1871, he became Pastor of St. Mary's Church, Monroe, Mich., and the following year became Pastor of a new church which he had organized meanwhile, that of St. Joseph's in Monroe. His activity in parish work was not so engrossing as to preclude study, and the fruit of these years at Monroe (1871-1880) was the *Life of the Rev. Charles Nerinckx*, which has been pronounced "one of the most important historical contributions on the history of Kentucky." On March 13, 1880, Bishop Borgess of Detroit appointed Father Maes secretary and chancellor of the Diocese. Two years later (1882), his name was sent to the Holy See as one of the candidates for the See of Grand Rapids. In September, 1884, Father Maes was appointed to the Diocese of Covington, Ky. Bishop Maes, we are told, always liked to recall that at this same Consistory the new Bishop of Mantua was also proclaimed, he who in later years won the love of Christendom under the title of Pius X. As Bishop-elect, Bishop Maes attended the Third Plenary Council of Baltimore, in November, 1884, and distinguished himself as an ardent supporter of the proposed measure for the founding of a Catholic University of America. "As a son of great Louvain, he was eminently able to gauge the importance of such an institution and to foresee its influence on both clergy and laity. Identified always with

the cause of higher education and interested in the Catholic University movement from its very inception, Bishop Maes ranks as one of the chief promoters of that noble foundation." The Bishop was a striking figure in any gathering of ecclesiastics. With his tall, spare figure, with a natural dignity of carriage which marked him out from the crowd, Bishop Maes made an impression which would never be forgotten. His intellectual powers were of the highest, and his kindliness of heart and general personal charm aroused enthusiastic admiration and affection not only in Kentucky, where he was loved, but throughout the United States. His long episcopate (1884-1915) saw a wonderful growth on the part of the Church in Kentucky, due in great part to his own powers of administration and guidance. The present Cathedral of St. Mary, in Covington, Ky., which he built, is considered, and rightly so, as one of the finest examples of Gothic architecture in the world.

Like all truly great men, both within and without the Church, Camillus Maes was not understood by all. There were characteristics in his nature in which some saw a strength of will which grew impatient with any leisurely appreciation of his motives; but all recognized that it was the man of God who was acting and that it was the glory of the Master which actuated him in all he did. Knowing his disposition as we do, it can easily be admitted that the wondrous patience, the unalterable sweetness and serenity which distinguished him, were the result of a love for his fellowmen which he possessed to a remarkable degree. And this is the particular value of these *Character Sketches*. They are written with a desire to make Bishop Maes known better and loved better. They give us insights into his life and character which might be lost in the mass of details a biography would necessarily contain. His love for the Blessed Sacrament, his activity in the Eucharistic Congresses of the United States, his solicitude for the rising generation of priests, his ideas on education and family life and his own profound religious spirit are all here described with an intimate touch which makes the work a source of first value to the historian and the churchman. "Bishop Maes lived close to God; his thoughts were never far from God and heaven; simply, naturally, he spoke of God as our Father, and of heaven as our Home." His

passing removed a great figure from the ecclesiastical life of the United States, and his true place in the history of the Church here will loom up more widely as the years pass and the results of his many labors produce their fruit.

The Sisters of Divine Providence of Newport, Ky., deserve commendation for the devotion to his memory in preserving these *Character Sketches* to the future.

Booker T. Washington: Builder of a Civilization. By Scott-Stowe. New York: Doubleday, Page & Co., 1916. Pp. xx + 331.

The best review this welcome addition to American biography will ever receive is already written in the Preface which Theodore Roosevelt has contributed to this volume. "It is hyperbole" he writes, "to say that Booker T. Washington was a great American. For twenty years before his death he had been the most useful, as well as the most distinguished, member of his race in the world, and one of the most useful, as well as one of the most distinguished of American citizens of any race." The volume is not a biography in the ordinary sense. A complete *Life* still remains to be written. What the authors of this book have attempted to do is to present and interpret the leading aspects of the life of a great American who rose from slavery up to one of the highest positions of social and international prominence in the land. The early life of Booker T. Washington has been told for all time in his epoch-making book *Up from Slavery*, and the present volume takes up the story where the other leaves off, and seeks to tell the story of his success during the last fifteen years of his life. It contains a "record of his struggles and achievements at once accurate and readable put into permanent form for the information of the public." The opening chapter tells us of the man and his school in the making. Those early days at Tuskegee read like the beginnings of a religious community in the middle ages. Few founders ever experienced such drawbacks; few have shown more heroic, manly courage. Trouble rained in upon the little community, and not the least of them came from his own people, especially from the negro preachers who were always trying to dispute with Mr. Washington and quarrel with him; "but he just kept his mouth shut," one of